

THE  
**SPIRITUAL TIMES**

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND  
 PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY  
 OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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SATURDAY, DECEMBER 10, 1864.

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"The life that now is shapes the life that is to be."  
 "Prove all things, hold fast that which is good."

**The Spiritual Times.**

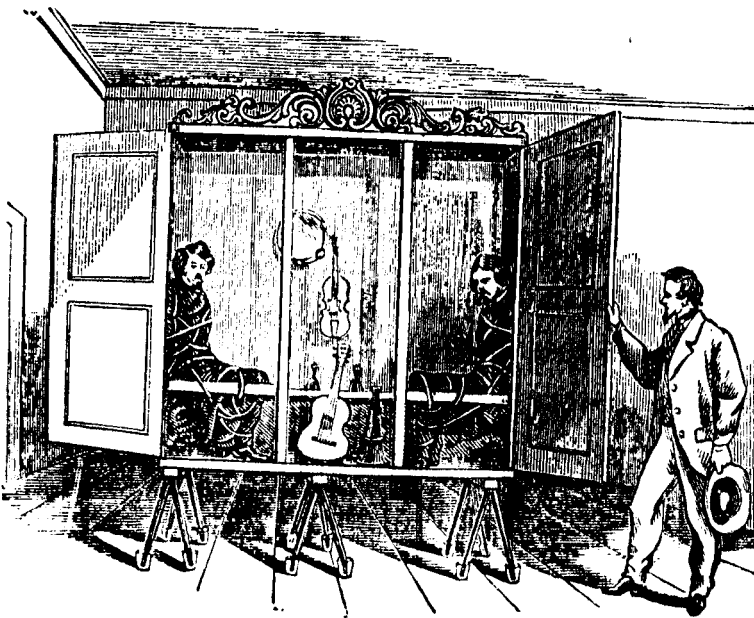
SATURDAY, DECEMBER 10, 1864.

A SKETCH OF THE LIVES OF THE BROTHERS  
 DAVENPORT.

THEIR MANIFESTATIONS IN ENGLAND, &c.  
 No. VII.

The illustration we this week present, and another which will be given next week, will furnish the reader with an idea of the structure in which the Brothers are tied, and the manner in which the musical instruments fly about as though endowed with life. The artist has made no attempt at giving faithful portraits of the mediums; the object being simply to represent the character of some of the cabinet manifestations.

Every week some new feature of interest to the spiritual student becomes prominent. The séances at the Hanover-square rooms are mostly well attended, and from personal observation we observe that the manifestations, although belonging to a class of phenomena, vary at times in a very pleasing manner. It has been over and over again urged as an objection to the genuineness of the mediums, that the spirits only play one nigger melody, and that we see the same manifestations at every séance, in the exact order of a conjuring programme. To this, we give an unhesitating contradiction. On the 27th of November we were present when the cabinet manifestations commenced with musical discourses, discordant or otherwise; and at least four, if not five, tolerably well-executed tunes were produced, with the whole of the instruments—consisting of bells, tambourine, guitar, and violin. Then again, we distinctly saw six or seven hands of different sizes, at the



aperture in the centre door. At a previous séance, a lady informs us that she, and her friends who were present, distinctly saw a baby's hand; and, as a diversity to the ordinary order of the manifestations, the editor of the *Law Times*, having ventured to place his hand at the aperture, two of his fingers were clutched by one hand, and the other two by another, so tightly that he shrieked from the severity of the pressure. Our friend, Mr R. Cooper, at one séance undertook the onerous duties of a committee-man. After the usual tumbling about of instruments, and display of hands, and a large arm, apparently a female's, which was at least, half as large again as either of the arms of the Brothers, Mr Cooper went into the cabinet; when

the doors were closed, he experienced a number of gentle raps upon his head, made with the tambourine—hands came about his face, and suddenly his spectacles were taken off. William Davenport cried out—"Something is poking me in the eye." The doors flew open—Mr Cooper sat divested of his spectacles; and on looking, we saw them on the eyes of Wm. Davenport.

At a séance which took place, November 31st, an interesting experiment was tried by a gentleman named Goodrich; he was performing the duties of committee-man by observing with the closest carefulness all that passed. Mr Ferguson requested him to assist him in

bolting the two outside doors; whilst performing this easy task, something like a hand, gave him a not very gentle slap on the side of his head; Mr Goodrich walked about the stage, holding his hand to the irritated spot. Presently he sat in the cabinet, the doors were closed; when they were again opened, he sat with the tambourine on his head. We all expected he would leave the cabinet at once, and relate his brief experiences with the spirits. Not so—a sudden thought took possession of him. He wished the door to be closed once more—they were closed. Silence threw its spell upon the audience. A moment after, the cabinet tenants were visible to us. Mr Goodrich came out and said, "that he had wished his pin to be taken out of

his cravat, and placed at the back of his neck; he did not know whether it was done." He turned round, and all could see the pin sticking in the collar of his coat, at the back of his neck. Whether Mr Goodrich is satisfied with the intelligent character of the invisibles, we have no means of knowing; but this we know, he bore testimony to the important fact that the mediums did not move whilst he sat between them. His own hands were tied one to each of the Brothers, consequently, he could not himself remove his pin.

Every sceptic is prepared with some test, if the mediums will only allow it to be put into operation, which will settle the matter; but during the eleven years they have been demonstrating the marvels of spirit-power in America, they have been subjected to every test ingenuity could devise, and always with results favourable to their honesty.

Some gentleman called out on one occasion, "Will you allow the young men's hands to be blackened?" "We will not;" replied Dr Ferguson. "Ah," says a friend near us, "then there is some trickery." "Stop a minute," we replied, and after a time the flour test was applied; turning to our suspicious neighbour, we said, "Is that not as good a test as blackening the mediums' hands?" He replied, "It is very puzzling." Of course it is, try one test, somebody wants another applied; and there is no end to the dissatisfaction in the end. But lest our readers should think the Brothers fear to be tested with black lead upon their hands, we may observe that such a test has been applied in America, when white hands appeared as usual; but should black hands appear after such a test, it would not prove that the Davenports' hands were at the aperture, because the spirits often duplicate their hands. The emanations from a blackened hand, would, it is reasonable to suppose, form the appearance of a black hand. But the spirits could, as they have so often done, in presenting hands of such different sizes and shades of colour, transform the black into white. Private séances are the best for test purposes. Men of the most profound scientific attainments have over and over again held conclave *apropos* to the Davenport "tricks," but who has discovered the "artful dodge?" Not one throughout the vast extent of America—not one in England—not one anywhere. We present Captain Burton's testimony, which is a valuable addition to the mountainous array already at hand.

"London, Nov. 10.

"Dr. J. B. Ferguson,—Dear Sir,—You spoke yesterday about my writing in a few words my opinion of what I have seen done on various occasions by your friends, the Messrs. Davenport; you kindly overlooked my confusion of side views, and you permitted me to call the thing 'od force,' or 'od force.' The usual terms, 'spirit,' 'manifestation,' and so forth, will now, with your permission, be used—begging you, however, to understand that whilst I believe every thing and any thing equally, and nothing more than another thing, my faith and unfaith in 'od force' and 'spirit,' remain exactly as before. In case of my becoming a 'spirit,' I hope not to be summoned for the small sum of 17. 15s. into anybody's drawing-room, there to play the guitar and rap people's heads. This latter state is worse than the first.

"As you are aware, I have now witnessed, under advantageous circumstances, four of the so-called 'dark séances.' These were all in private houses—one of them in my own lodgings. We sedulously rejected all believers, and chose the most sceptical and hard-headed of our friends and acquaintances, some of whom had prepared the severest tests. We provided carefully against all possibility of 'confederates,' bolting the doors, &c., and brought our own cords, sealing wax, tape diachylon, musical instruments (harmonicon, bird-whistle, tambourine, bells), and so forth.

"The results of the séances were almost invariably the same. After Mr Ira Davenport and Mr William Fay, the two strongest 'mediums' had been tied up, hands and feet, by us, you suddenly extinguished the light; we then, the darkness being complete, sat in a semicircle, fronting the mediums, each holding his neighbour's arm or hand, and each warned not to break the chain. On one occasion I placed my feet on Mr Fay's, while Mr B——, the master

of the house, did the same to Mr Davenport, and we measured their distance from the semicircle—10 feet.

Within two seconds—I speak advisedly—after the candle was put out, the musical instruments placed on the table between the two mediums began to shudder and tremble. Presently the guitar strings commenced twanging, as if badly played with a single finger, and the instrument went round the semicircle with the velocity of a bird, fanning our cheeks as it passed. The prettiest effect was to hear it buzzing in the distance as a humming bee would sound when flying away. If the guitar happened to be in a good humour the instrument patted our heads softly, or lay on our laps, or thrust itself into our hands. If the 'spirits' were displeased, the manifestations were decidedly rough. I received once a rather severe contusion with the tip of the guitar, when the heavy bells and the tambourine struck the ground and the table with a noise and force that suggested the kick of a horse on a splashboard. Presently the sounds cease, the candle is relit, we run up to the mediums, we find them in our own cords, taped with our own tape, sealed with our own seals, and perhaps plastered with diachylon strip. Everyone inquires how it was done, and no one answers, and not a few are clearly and palpably frightened. The honest declare themselves puzzled.

"The most remarkable manifestations that occurred in my presence were the following:—A tumbler of water placed on the table, with a bird-whistle in it, was thrown on the carpet at my feet, without noise or breakage; a dry, hot, and rough hand on one occasion felt my hands, fell on my face, and then pulled my moustaches, and, finally, thrust between my lips a cigar taken from the mantel-piece; my legs have also been twitched, and my head patted. My neighbour in the same séance felt a cold, clammy, and feminine hand, screwed up at times like a bird's claw, running over her face, and evidently with a large portion of the arm resting on her head. Sparks of red and pale fire have fallen from the ceiling, sometimes perpendicularly, at other times crossing the room, and coming from a point apparently higher than the ceiling. Mr William Fay's coat was removed whilst he was securely fastened hand and foot, and a lucifer match was struck at the same instant, showing us the two gentlemen, fast bound, and the coat in the air on its way to the other side of the room. Under precisely similar circumstances the coat of another gentleman present was placed upon him. A gruff voice repeatedly addressed me and others. There are many other, for which you have not space, of my own 'experiences.' A lady, whose veracity I have no reason to doubt, and who is supposed to have strong mesmeric powers, assured me that she perceived the musical instruments floating high in the air or wriggling along the floor. Being able to see them in a dark room, she imagined that we had applied to them phosphorised oil, which we had not. On the same occasion she distinguished the outline of a figure which stooped slightly, and not, as she thought, that of any one in the room.

"I have spent a great part of my life in Oriental lands, and have seen there many magicians. Lately I have been permitted to see and be present at the performances of Messrs Anderson and Tolmaquo. The latter showed, as they profess, clever conjuring, but they do not even attempt what the Messrs. Davenport and Fay succeed in doing; for instance, the beautiful management of the musical instruments. Finally, I have read and listened to every explanation of the Davenport 'tricks' hitherto placed before the English public, and, believe me, if anything would make me take the tremendous jump 'from matter to spirit,' it is the utter and complete unreason of the reasons with which the 'manifestations' are explained.—Believe me, ever yours truly, &c.,

"RICHARD F. BURTON."

#### THE LATE MR JOHN LEECH.

*Punch* has lost a valuable friend in Mr Leech, and Spiritualists an amusing and clever caricaturist. We believe the very last work this comical artist did for *Punch* was "Medium and Re-medium, depicting Mrs Marshall in prosperous circumstances, and Mrs Dohony, the Tipperary Witch, in prison. The death of Mr John Leech is a regretful event. He was much respected by men of letters of all shades of opinion, and although he so often poked fun at Spiritualism we have no feeling of pleasure at his departure to the land of spirits. Truth is none the less truth for being caricatured.

## THE DAVENPORT BROTHERS.

(To the Editor of the *Morning Post*.)

Sir,—In reference to a communication which appeared in the *Morning Post* of Saturday I need hardly state my entire conviction that, in any question of fact involving the diametrically opposed testimony of two parties, I representing one, the Davenport troupe representing the other (and assuming no confirmatory testimony to be available), the management of the *Morning Post* would prefer to believe me, but I must have very far advanced in the study of preternatural philosophy, and I must have calculated on the possession of very occult powers, had I dared to make an assertion in your columns, an entire audience being able, if willing, to convict me of a lie, moreover a detective officer, whose name and address I have supplied you with in his own handwriting, being able if called upon to support my testimony.

Sir, in the cause of truth and public morality, I once more pronounce my account of the fiasco on Tuesday to be absolutely true. Necessarily a good deal more passed than I could explain in one short letter. For example, I did not advert to the show of hands mentioned by your correspondent. The circumstance was exactly as follows:—I, having been sent upon the stage to investigate by a clear majority of the audience, determined to remain there to the end of the performance, or as long as my constituency wished. One part of the exhibition over, I attempted to address the audience from the stage, but my voice was drowned by uproar, as you have already been informed. Thereupon I called for a show of hands to justify my remaining; but the response seeming to be adverse, very few hands being held up, and these belonging to people in the extreme front, I conceived it to be my duty to retire, and I retired accordingly.

Great was my surprise on returning to the audience to find myself regarded as one who had deserted his post. They said that my request for a show of hands had not been heard on account of the very great confusion. They wished me to return: but it seemed that, in doing so, the right might not be so clearly on my representatives' side. "The stage possibly," I said, "might be construed as belonging to the performers, whereas the body of the hall was indisputably ours." From the body of the hall, then, I resolved to address them; and, ascending a chair to do so, as already intimated, the organ struck up and I was obliged to desist. Could I have remained standing upon a chair, for some ten minutes at least, in the midst of an adverse audience? They would have soon thrust any individual down who had ascended to speak in defiance of their wishes. During a short lull some gentleman, unknown to me, expressed the wish that I would communicate my impressions in few words; seeing that to give a full statement would be, on account of the interruption, impossible. "These men have kept clear of the offence of arrogating spiritual or preternatural powers to-night," I said, "but they have done so elsewhere, and they seek to suggest the inference now: hence they obtain money by false pretences, and are, therefore, I believe, rogues and vagabonds according to an interpretation of British law." An individual called Fay now came forward and wished to address the audience. The response was, "Dr Scoffern, Dr Scoffern!" "We will not hear you until he has spoken." "Vagabonds, swindlers!" Literally, these people were hissed off the stage; literally, they were not allowed to resume. So far from the performance having ended according to arrangement, Fay proposed that the rope-trick should be repeated, the ends of the rope being sealed. The audience would not consent: the fraternity were all hissed and hooted away. Your correspondent states that my eccentricities did not manifest themselves until the close of the performance; to which I reply that it was no part of my desire to create a brawl; but such steps as were deemed necessary to be taken I took early enough. Thus before the exhibition commenced I had elicited from your correspondent the important and astounding fact that insulation need not be performed in a large room. Thenceforth, up to a break in the exhibition, it was my duty to observe merely, not to cause interruption. Sir, I am not particularly Quixotic. I do not regard myself as sent into the world to redress wrongs against society; but, having had the task imposed on me by the management of two monthly magazines (*St. James's Magazine* and *Temple Bar*), and by one weekly journal the *Leisure Hour*, belonging to the Religious Tract Society), to make the Davenport confraternity amenable to the ordinary laws of evidence, and unveil their pretence of mysticism should testimony enable, I will do so. The man who deliberately endeavours to add to the already perplexed state of the human mind in this its passing phase of being I look upon with abhorrence. He is one who deserves no mercy, and at my hands shall find none.

Your correspondent has not heard of me in America, he seems to say. Probably not. In American literary and scientific circles, in American naval and military circles, in many communities of American gentlemen, he might have heard of me; but never until the present year 1864, and the present month, did I come into communication with the particular class of American society of which the Davenport fraternity are typical. Your correspondent affects to make light of my literary connections and scientific position. Both are indeed light enough; but the Davenport troupe have yet to learn that, insignificant though I be, a request

written on the official paper of two first-class magazines, and subsequently adverted to in a letter published in the *Morning Post* under my name, is a sort of missive that honest men would not ignore, and knaves dare not despise.

One word directly to your correspondent. He writes of "the personal violence 'Mr Scoffern' relates, but inaccurately relates, he received." What I stated was that personal violence was threatened not inflicted,—all the better for those ingenious Americans.

Your correspondent challenges scientific investigation, and solicits my presence. Very well; I accept; but under the conditions that before the seance commences I obtain a written reply by the Davenport confederacy to the following questions:—1. Whether the Davenport manifestations are claimed to be performed through any agency not known to the Brothers Davenport? 2. Whether the luminous hands shown be or be not those of any human individual? Having elicited a reply to these questions, I and my friends will take our own course. I stipulate, moreover, that the name, occupation, and address of each person attending the seance be entered in a book, and placed at my disposal. I was about to impose another condition; one fair enough, indeed, but which I waive, as the execution of it might be suggestive of evil to Mr Palmer and his clients. I was about to stipulate that some public functionary versed in the art and mystery of rope ligature should officiate on the occasion. That suggestion I waive, and shall be willing myself to do the binding. Sir, the Davenport confederacy know better than to accept these preliminaries. They hardly dare; and not daring, they will have, if I mistake not, to vacate the British stage.

Fearing to encroach upon your space, I omit many episodal incidents; but the following are so expressive that I cannot forbear placing them in evidence. The troupe having been hissed and hooted from the stage, and whilst I was in conversation with those around me, a little, oily, ruddy-looking fellow, decently dressed, though not to be mistaken for a gentleman, came strutting towards me with impertinent gesture—a round disc of glass stuck like a window-pane into the orbit of his eye—and stared leeringly up into my face. He began a sort of address, the precise quality of which I can best indicate by the more expressive than classical English word "chaffing." Whilst debating inwardly how best I should deal with this small individual, a gentleman came to the rescue. "It is very odd, sir," said the latter, "that whenever those fellows are spoken of as they deserve, you are on the spot to defend them. I believe you to be one of the gang." This was over much for the small individual. He vanished amidst peals of laughter. It was believed by all persons near whom I sat and spoke to, that the two individuals who tied the Davenports were in collusion. One of them—as a gentleman publicly announced—gave an impossible address, *i.e.*, a non-existent number in a certain street. The tying was accomplished theatrically, *i.e.*, in time to the cadence of music. Men not in collusion would hardly have bound their subjects in that fashion.—I am, sir, your obedient servant

J. SCOFFERN, M.B., Lond.,

Formerly Professor of Chemistry in the Aldersgate College of Medicine.

(To the Editor of the *Morning Post*.)

Sir,—Dr Scoffern, for one who lays so much stress on his scientific qualifications and parades his literary connections, astonishes me by the style and tone of his communications, which, from the absence of any clear and definite positions, and the admixture of irrelevant and obscurely-expressed personal considerations with questions of fact, form a "salmagundi" with which it is not easy to deal within any space I can modestly ask you to allot me for a discussion which, under your correspondent's guidance, has deserted the strict limits of public interest, I will endeavour to be more brief and to the point. Dr Scoffern admits the truth of the statements with which I supplemented and rectified his own account of the occurrences of the seance in question, with one exception, *viz.* as to the fact of the fraternity (so he dubs my clients in first-class-magazine style) being hissed off; and he appeals to you to take, his word against mine in the absence of any corroborative evidence which—however fortunately for himself, I suppose, and unfortunately for me—he is able to produce in the shape of a letter from a "detective." What the value of the testimony of a detective, sworn or unsworn, may be in these days of hired evidence, I care not to enquire; but with the same peril that Dr Scoffern incurs of being convicted of falshood by an entire audience, and having, moreover, my statements rejected by you as too light to outweigh Dr Scoffern and his detective, I reiterate on my simple word, as an honest man, that the Davenports were not hissed and hooted off their stage; but that, by a large part of the audience, Dr Scoffern was visited with such heavy signs of public disapprobation.

I have again unfortunately to oppose my light word against the overwhelming authority of Dr Scoffern, with or without his detective, in another question of fact. Dr Scoffern states that the latter part of the performance, when the ropes were to be sealed, did not take place. I assert most positively that it did.

Again, after indulging his first-class-magazine vein in the description of an episode in which a "little, ruddy, oily-looking fellow" takes part, Dr Scoffern intimates that the two committee-

men were in collusion, as all the people near him believed so, and, moreover, they bound the brothers "to the cadence of music," which they would hardly have done if they had not been confederates. Dr Scoffern politely calls us vagabonds and swindlers, and rates us for endeavouring to add to the perplexed state of the human mind, but his own mind must offer a very piteous example of that perplexity with which he credits all the rest of us, if he thinks swindling could be successfully carried on by allowing confederates to make such a theatrical display as he alludes to. Even our enemies (Dr Scoffern is more his own enemy than ours) accord to us the merit of cleverness, which we should forfeit for ever by such bungling. No, these committeemen were honest Islingtonians, who unfortunately do not read your fashionable organ, or I should have hopes of their coming forward to vindicate themselves from this charge of collusion and mountebankism.

I will now conclude by remarking that Dr Scoffern has not furnished us with sufficient proofs of the importance of his testimony as to the nature of our proceedings, whether as a scientific authority or a man of sense and candour, to induce us to enter into such special terms as he proposes. We can stand without his support, and we can withstand his scurrility in the name of science and "perplexed humanity." As we do not fear him, I repeat he is welcome to attend any seance and exert his perceptive faculties, natural or acquired, to collect evidence for his employers, on the conditions that he will act with courtesy and propriety, and not give rise to brawls which cannot further his views as an investigator. If he does not do this, he may, for all we care, exercise upon himself the office of that "public functionary versed in the art and mystery of rope ligature" to whom he would wish such exquisite practical humour consign us.—I am, yours obediently,

H. D. PALMER,

Manager for the Davenport Brothers.

#### THE ELECTRIC GIRL OF LA PERRIERE.

BY ROBERT DALE OWEN.

Eighteen years ago there occurred in one of the provinces of France a case of an abnormal character, marked by extraordinary phenomena—interesting to the scientific, and especially to the medical world. The authentic documents in this case are rare; and though the case itself is often alluded to, its details have never, so far as I know been reproduced from these documents in an English dress, or presented in trustworthy form to the American public. It occurred in the Commune of La Perrière, situated in the Department of Orne, in January, 1846.

It was critically observed at the time by Dr Verger, an intelligent physician of Bellesme, a neighbouring town. He details the result of his observations in two letters addressed to the "Journal du Magnétisme"—one dated January 29th, the other February 2, 1846. The editor of that journal, M. Hébert, (de Garney,) himself repaired to the spot, made the most minute researches in the matter, and gives us the result of his observations and inquiries in a report, also published in the "Journal du Magnétisme." A neighbouring proprietor, M. Jules de Faremont, followed up the case with care, from its commencement, and has left on record a detailed report of his observations. Finally, after the girl's arrival in Paris, Dr Tanchon carefully studied the phenomena and has given the results in a pamphlet published at the time. He it was, also, who addressed to M. Arago a note on the subject, which was laid before the Academy by that distinguished man at their session of February 17, 1846. Arago himself had then seen the girl only a few minutes, but even in that brief time had verified a portion of the phenomena.

Dr Tanchon's pamphlet contains fourteen letters, chiefly from medical men and persons holding official positions in Bellesme, Mortagne, and other neighbouring towns, given at length and signed by the writers, all of whom examined the girl, while yet in the country. Their testimony is so circumstantial, so strictly concurrent in regard to all the main phenomena, and so clearly indicative of the care and discrimination with which the various observations were made, that there seems no good reason, unless we find such in the nature of the phenomena themselves, for refusing to give it credence. Several of the writers expressly affirm the accuracy of M. Hébert's narrative, and all of them, by the details they furnish, corroborate it. Mainly from that narrative, aided by some of the observations of M. de Faremont, I compile the following brief statement of the chief facts in this remarkable case.

Angelique Cottin, a peasant-girl fourteen years of age, robust and in good health, but very imperfectly educated and of limited intelligence, lived with her aunt, the widow Loinsard, in a cottage with an earthen floor, close to the Chateau of Monti Mer, inhabited by its proprietor already mentioned, M. de Faremont.

The weather, for eight days previous to the fifteenth of January, 1846, had been heavy and tempestuous, with constantly recurring storms of thunder and lightning. The atmosphere was charged with electricity.

On the evening of that fifteenth of January, at eight o'clock, while Angelique, in company with three other young girls, was at work, as usual, in her aunt's cottage, weaving ladies' silk-net gloves, the frame made of rough oak and weighing about twenty-five pounds, to which was attached the end of the warp, was upset, and the candle-stick on it thrown to the ground. The girls, blaming each other as having caused the accident, replaced the frame, relighted the candle, and went to work again. A second time the frame was thrown down. Thereupon the children ran away, afraid of a thing so strange, and, with the

superstition common to their class, dreaming of witchcraft. The neighbours, attracted by their cries, refused to credit their story. So, returning, but with fear and trembling, two of them at first, afterwards a third, resumed their occupation, without the recurrence of the alarming phenomenon. But as soon as the girl Cottin, imitating her companions, had touched her warp, the frame was agitated again, moved about, was upset, and then thrown violently back. The girl was drawn irresistibly after it; but as soon as she touched it, it moved still farther away.

Upon this the aunt, thinking, like the children, that there must be sorcery in the case, took her niece to the parsonage of La Perrière, demanding exorcism. The curate, an enlightened man, at first laughed at her story; but the girl had brought her glove with her, and fixing it to a kitchen-chair, the chair, like the frame, was repulsed and upset, without being touched by Angelique. The curate then sat down on the chair; but both chair and he were thrown to the ground in like manner. Thus practically convinced of the reality of a phenomenon which he could not explain, the good man reassured the terrified aunt by telling her it was some bodily disease, and very sensibly, referred the matter to the physicians.

The next day the aunt related the above particulars to M. de Faremont; but for the time the effects had ceased. Three days later, at nine o'clock, that gentlemen was summoned to the cottage, where he verified the fact that the frame was at intervals thrown back from Angelique with such force, that, when exerting his utmost strength and holding it with both hands, he was unable to prevent its motion. He observed that the motion was partly rotatory, from left to right. He particularly noticed that the girl's feet did not touch the frame, and that, when it was repulsed, she seemed drawn irresistibly after it, stretching out her hands, as if instinctively, toward it. It was afterwards remarked, that, when a piece of furniture or other object, thus acted upon by Angelique, was too heavy to be moved, she herself was thrown back, as if by the reaction of the force upon her person.

By this time the cry of witchcraft was raised in the neighbourhood, and public opinion had even designated by name the sorcerer who had cast the spell. On the twenty-first of January the phenomena increased in violence and in variety. A chair on which the girl attempted to sit down, though held by three strong men, was thrown off, in spite of their efforts, to several yards' distance. Shovels, tongs, lighted firewood, brushes, books, were all set in motion when the girl approached them. A pair of scissors fastened to her girdle was detached, and thrown in the air.

(To be Continued.)

#### SPIRIT-RAPPING EXTRAORDINARY.

The *Skibbereen Eagle* of Saturday gives the following account of what will, by most readers, be received with incredulity:—"Strange Manifestations at Aughadown Glebe.—For some months past the most unaccountable noises have been heard at Aughadown Glebe, commencing each evening precisely at ten o'clock p.m., and only during the absence from home of the Ven. Archdeacon Stuart. The strangest part of the whole thing is that immediately on his return these singular manifestations cease. There can be no doubt of their existence, as they have been witnessed by gentlemen of the highest veracity and respectability in the neighbourhood. Questions on almost all subjects have been asked and answers returned by a given number of 'knocks' on the floor. We may mention that every means has been resorted to in the endeavour to discover by what agency these unnatural responses are produced, but as yet with no success. The flooring has been removed, servants watched, and every conceivable device thought of, but all to no purpose. Here is a mystery for the curious in such matters to unravel. It is not possible, it is said, to be a trick, as there is no person to perform such in the house. But by what means or agency these manifestations are made, that they do exist is beyond question, and are causing considerable excitement in the neighbourhood. This mysterious spirit has 'knocked out' its intention to remain at Aughadown, and not to follow the archdeacon to his new residence at Castletown-Kinneigh, so the Rev. Mr Spring is to be favoured with a continuance of its disagreeable presence. This gentleman has also frequently heard the noises referred to, but can in no way account for them. He will not, however, we are sure, be 'knocked out' of taking up his abode there, for this 'spirit,' though a little noisy, is perfectly harmless." We heard of this some weeks ago, but were not aware that the rappers so much respected the archdeacon as to suspend operations during his presence. Possibly it is through repugnance not respect, for unbelief is sufficient to prevent the 'manifestations.' However it may be, there is no mistake about the 'rappings.' They were mentioned to us on very good authority, and must by this time have been pretty extensively heard of in the West. But what mean those unwelcome intruders? Why come they unbidden to disturb families and affright domestics; and why keep the whole neighbourhood vainly in search of their object or themselves? None but the curious will desire to share their company with Mr Spring.—*Cork Constitution.*

REAL JOYS.—No joys are always sweet, and flourish long, but such as have self-approbation for their root, and the divine favour for their shelter.—Dr. Young.

## Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

## A CASE OF APPARITION.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—I will relate to you a singular apparition case that happened to my wife when she was a girl, but no less singular than true. At the time I allude to there was living at her mother's house a cousin of her's (my wife's), a young man about 24 years of age, and he was rapidly going off in consumption, and his father wishing him to try the benefit of another locality, removed him to Fisherton, a village several miles below the river Trent. When he had been away about a fortnight, my wife (then a girl about 12 years old), was lying in bed, and she says she distinctly heard the clock strike one, and the moon was shining very brightly on the window curtains, when she felt occasion to get out of bed, and at the moment, in the very act of getting out, she cast her eyes to the window and there stood her cousin in the very night-clothes he had on before he went away. As you may suppose, being only a girl, she was very frightened, and got into bed again and buried herself in the clothes. Her sister, two years older than herself, was sleeping with her at this time, and she tried to awake her, but did not succeed; so after a while, as soon as she could muster up courage she cast her eyes to the window, but the figure was gone. Now, the most singular thing is this, in the course of the next day the young man's father came over on horse-back to tell them that his son was dead. So, whilst he was sitting in the house, one of the children happened to name to him what Mary had seen in the night, he called her to him, and gave her two-pence, and wished her to tell him what she had seen. So she related as above. He then said at that identical time, namely, 1 o'clock, they all believed he was gone, when all at once he arose up on his elbows, and said he had been to his aunt Wilson's, and had asked her for a cup of cold water, and she would not give it to him. He then dropped on his pillow and died in a moment. His aunt Wilson was my wife's mother. Now, my wife is no believer in ghost stories, but quite the contrary; however, this she affirms is quite true.

JOHN PALMER.

Lewis-street, Alfred-street, Nottingham. Nov. 22nd, 1864.

## PRESENT ASPECTS.

The great truth of Spiritualism which in its modern phases only manifested itself about sixteen years ago, seems on the eve of being generally recognised. In spite of the contumely and scorn which it has met from the scientific world, the doubt and derision it has encountered from the worldly-wise, the prejudice and apprehension it has excited among religious people, it still lives and spreads threatening ere long to assert its position before the world, and to be established as a great fact in the face of all the opposing influences arrayed against it. Having its origin, like Christianity, in an obscure village, and cradled among the poor and low of earth, it has gone forth to prove once more to the world that "the foolishness of God is wiser than men."

It is unnecessary to trace its history in America where it first saw light, and where it now numbers its converts by millions, or to refer to its progress on the continent of Europe, where, like a "forest on fire," it is making amazing strides, and this without any system of organization and with but little human effort. What is the secret of its success? In nature and character unearthly, it operates by super-human means finding in the human heart a ready and receptive soil for its seed to take root and germinate. Mankind secretly yearns for the spiritual.

Let us now consider the present aspects of Spiritualism in England. For several years past it has been almost a dead letter, especially with the multitude. It is made a boast that it was temporarily crushed. See Dr Cumming's remarks in No. 30 of the "SPIRITUAL TIMES."

Still all along there has been a gradual accession of converts, many of whom have been made through the quiet and unobtrusive mediumship of Mr Home. The arrival of the Davenport in England has given a decided impetus to the cause. This is owing to the very marked and certain character of their manifestations enabling them to be exhibited in public. It is interesting and curious to reflect on the present state of things and to note how a variety of circumstances, apparently fortuitous, and in themselves insignificant, indicate a purpose in the general results, forming a great and significant whole, justifying us in regarding them as decided and characteristic of the times. We proceed to instance some of them.

At the time the Davenports arrived in England, Professor Anderson, who more from effrontery and impudence than real ability, assumes the position of chief of English conjurers, was in the field professing to expose the delusion of Spiritualism. This gentleman owes some of his reputation to his having been burned out on two occasions under somewhat mysterious circumstances. All London was placarded with bills burlesquing the spiritual subject, and every night he abused the Spiritualists and libelled Mr Home in a shameful manner, and exhibited to his credulous patrons a table on which, by means of wires connected with it, he produced raps. The public ready to catch at shams to get rid of the spiritual subject, were pleased with the exhibition and accepted it as an explanation of spirit-rapping, ignorant of the fact that Professor Taylor, who had been playing a similar game at the Polytechnic and Colosseum, had honestly avowed his error, having discovered Spiritualism to be true. On the Davenports taking the field and exhibiting the real manifestations in such a way that the English public never dreamt of, one would have thought that

Anderson would have hid his diminished head and withdrawn into oblivion. But no, he puts a bolder face than ever on the matter, and gets up a bungling imitation of the Davenport exhibition, professing to do even more than they do, and is followed in this by a host of others, some of whom it must be confessed are very superior to Anderson and deserve as much credit for their skill and dexterity as he does for his brazen effrontery.

Another noteworthy circumstance is the prevalence of sham supernatural exhibitions, Pepper's ghost in various guises having been a very popular and profitable affair. At the present time we have the play of Macbeth, which abounds in the supernatural element more than any of Shakspeare's creations, got up in an unprecedentedly effective style, and is one of the most attractive performances in the metropolis.

Another circumstance worthy of note, as a sign of the times, is the occasional report of an earthquake "frighting the isle from its propriety," and it is remarkable that these have taken place where the subject of Spiritualism has been agitated, as at Lewes, Uckfield, and Scotland. Not the least worthy of note is the promising fact that during the past twelvemonths a number of very excellent works have appeared favouring the spiritual idea. Confining our observations to this country, we may mention the "Autobiography of Mr Home," "The History of the Supernatural," by Wm. Howitt; "The Two Worlds," by Thos. Brevior; "From Matter to Spirit," by Mrs de Morgan; A new edition of "Spirit Drawings," by W. M. Wilkinson; "Spiritualism, its Facts and Phases," by J. H. Powell; "Primeval Man," "Is it True?" "The Lives of the Brothers Davenport," by Dr Nichols. Besides these works the weekly appearance of the SPIRITUAL TIMES is an aspect not to be overlooked. In various parts of London, in Yorkshire, and other counties, little circles are formed and the spirit of earnest inquiry is at work.

It is also worthy of observation that the present time in England is very favourable for promulgating new views. Our country is in a state of tranquillity at home and at peace with the world at large. It therefore has time and opportunity to go into a new question, and to study the new philosophy. Moreover the spirit-world informs us that England is to be the head-quarters of Spiritualism, from whence it is to go forth in power to the rest of the world. At home where sectarianism is ripe, and the national church is split with dissensions that threaten its very existence, Spiritualism comes in to heal the breaches and to consolidate a true faith for the good of humanity. The time too is one that is near the year that has been fixed upon by numerous interpreters of Scripture as a marked epoch in human affairs, the year 1867. Taking then all the foregoing circumstances into consideration, and looking at the present state of the world with all its political and social complications, there seems but little doubt that we are on the eve of great events, in which Spiritualism will play an important part.

Such is a glance at the present aspects of Spiritualism in England. Just now the public are having dust thrown in their eyes with regard to the manifestations by the doings of the conjurers, but this cannot last for ever. In a little time the bubble will burst and the great spiritual truth will stand revealed to the world in all its naked and pristine grandeur. Many who witness the Davenport manifestations are puzzled and perplexed, some are assured of their reality. A strong healthy under-current is at work. Spiritualists have only to be united, adhering to the facts on which they take their stand and their cause will very soon triumph. The old power which has been slumbering for centuries shall burst forth in meridian splendour to cheer, reform, and regenerate.—Communicated.

## FACTS OF SPIRITUAL COMMUNION.

(From the "Banner of Light.")

MR EDITOR—Agreeably to a call made in your paper some time since, for facts, I desire to present a case, illustrative of the wisdom and power of spirits, to discern the motives and acts of individuals, in and through the medium of clairvoyance and impressibility. Dr S. L. McFadden, a clairvoyant and healing medium, through whom, for the last ten years many wonderful revelations have been made and given, of the acts and events of the life of individuals from their childhood up to old age, is the medium through whom the communications were given that I am about to relate.

While located in the city of —, in the State of —, a lady came to him (this medium), for the purpose of receiving tests of the truth of Spiritualism. After giving her various tests and answering her mental questions, he told her that he saw she had contemplated the murder of her husband by poison; and that she had lined the bottom of her trunk with greenbacks taken from his coffers, as he was a capitalist; and the principal motive in thus dispensing of him was that she might be left free, to unite herself another man, with whom she had been in love some time, and who was coöperating with her in the plan for his murder. The doctor described his person and disposition minutely, all of which, in awe and astonishment, she acknowledged to be true. The doctor told her if she committed the act, a life of misery and wretchedness awaited her in future. This occurred in October, 1863, and so far as known the husband has not been killed or wife eloped with her intended. Shortly after this event the doctor and his lady, who, by the way, is an excellent healing medium, went on business to another city in the same State, for the space of three months, when they returned again and notified the public accordingly. Subsequently one morning a little boy came into the kitchen where the doctor's wife was engaged, with some fine beets for sale, which she purchased, asking him at the same time where

he lived, to which he replied, five miles in the country. She took the beets to the doctor and he said "trick, poison," and immediately ran after him, and overtook him in a store, where he addressed the boy in an indifferent manner, and asked him where he lived; he pointed to a house close by where the woman lived who had received the tests. The doctor went home, and on examination, found the beets contained enough poison to kill a dozen persons, which had been put in by cutting small gashes in every beet, and inserting poison. Thus was the fact revealed. The spirits said the woman had been fearful of exposure, when she found the medium had not left the city for good, and therefore determined to murder him.

During an experience of sixteen years, in the belief of Spiritualism, I have never seen a medium who surpassed doctor Mc Fadden in the accuracy and convincing character of his tests of spirit power and intelligence.

Yours, A. G. PARKER, M. D.

Stocton, Illinois, 1864.

### Reviews.

"A BIOGRAPHY OF THE BROTHERS DAVENPORT," by T. L. Nichols, M.D., author of "Forty Years of American Life." 5s. Saunders, Otley, and Co.

This is a book containing 360 pages of interesting matter. The incidents told in an anecdotal manner of the past career of the Davenport are very exciting. Had not the facts of our own experience been somewhat marvellous, we must confess we should find it difficult to accept some of the statements put forth lucidly enough by Dr Nichols. Throughout these pages we mark with satisfaction a demeanour of calmness very praiseworthy. The author goes into his work with a right good earnestness, and logically defends the honesty of the Brothers. He does not, as some of our writers do, shirk the legitimate conclusions which the subject entails—But thoroughly and fully works out the solution of the problem.

The first seven chapters are the curiosities of the book. They detail incidents of a very extraordinary character. It is, however, necessary that Spiritualists should accept exciting accounts of extranatural incidents with caution, because they are considered by sceptics to be over-credulous. We do not observe anything in the book which strikes us as being concocted. In fact, the high integrity of the author, and his usual calmness and care go to negative such a supposition. Dr Nichols has done his best, no doubt, with the materials and time at his disposal. The public will accept his work as a morceau for the occasion. But we think the life of the Davenports has yet to be written. We do not say this to discredit in the least the author's performance, but because we need facts so astounding as we have here detailed placed secure in the light of unquestioning corroboration. The latter portion of the book deals with the doings of the mediums in England, and of course, no statement is put forth but what can be verified in the experience of reliable witnesses. The press are pressed pretty closely, and their silly rhodomontado made transparent. With the various quotations from the press, with one exception, the names of the papers are given. The exception is in our own case; Dr Nichols has selected a portion of Mr Howitt's letter which appeared in No. 31 of the SPIRITUAL TIMES, but he has not acknowledged the source from whence he obtained it. We think this not exactly the thing, especially in an author who accepts the Spiritual hypothesis.

We present the Rev J. B. Ferguson's statement, which in our opinion is one of the most valuable portions of the book.

"On the night of the 26th April, 1864, in company with a friend, I attended the exhibition of the Brothers Davenport at the Cooper Institute, New York. On the night succeeding, in company with five of my friends from the Southern States, I attended another exhibition at the same place. I had been for years familiar with phenomena and experiences of a similar character to those represented as attending the Brothers; and from the knowledge of this fact, my Southern friends were anxious that I should accompany them.

"Of the Davenports themselves personally, or as representatives of the 'wonders' associated with their names, I knew nothing. Of course I had often seen their names in public prints, but my attention to what was said either in their favour or to their disparagement had never been sufficiently attracted to secure any conviction respecting them. Accordingly, on my way to their proposed entertainment, in reply to a question of my friends, I remember to have stated that, if the Davenports were not jugglers or deceivers, and were really instruments through which man's allied nature to the invisible or spiritual world was reflected, we should receive evidence such as no candid man could refuse to accept. I also expressed a hope that one of my friends, who was a sceptic in the saddest sense, would receive the tangible proof of what he had heard me assert and defend for fifteen years.

"When we came to the place of meeting—the large lecture-room of the Cooper Institute, the largest in New York city—we found some thousands assembled. The entertainment—for such it may properly be called—opened, and a committee was chosen to secure the young men in the cabinet and report to the audience what occurred. I need not describe the manifestations, or their effect on the audience, as the New York papers gave graphic reports at the time, and have indulged in tiresome repetitions since. It is enough to say that I was convinced that the Davenports were no jugglers, and that the displays of power through them admitted of no explanation according to any known estimate of natural laws. I called upon the Davenports in private, and

attended their public entertainments for eleven days and nights. My sceptical friend, after the closest scrutiny, admitted that there was no clandestine mechanism or arrangement of machinery, and no sleight-of-hand in what he had so doubtingly and thoroughly examined. He is a man of the first eminence at home and abroad in discovery, and in the application of discovery in the most intricate and difficult mechanics, and in mechanical skill has few equals.

"When the Davenports appeared at Brooklyn, near New York, it happened that their representative before the public was absent; and they, through their friends, invited me to introduce them to the public of the city of Brooklyn. In that city, at the time, I was solicited to meet the representatives of a highly respectable religious society, with a view to becoming their pastor. I, however, consented to introduce the Davenports in "the City of Churches." I did this in a spirit of candid enquiry and experiment respecting a subject which I hoped might prove of interest. I did so knowing that, however desirable it might be that I should become the pastor of the church above mentioned, my action in this matter would put an end to all hope of such pastoral charge being entrusted to me. I did so because I was fully convinced that the phenomena which occurred in the presence of the Brothers was a part of the supramundane evidence given to this age—evidence not to be measured by the conventional restrictions of time and men, however respectable the time or however religious the men.

"When I saw and know, for myself and not by another, that the evidences given through the Davenports were true, I accepted a proposition to accompany them to England and Europe—if, after three or four months' experience with them before the public, I should find the work such as I could perform without detriment to them or to myself. Accordingly, I spent three months in the interior towns and cities of New York State and New England, and a month in the chief cities of Canada. During this time they were brought before every class of the communities they visited; every conceivable form of fastening and other methods of 'test' and trial were submitted to—such as being held by the hands and feet while the manifestations of force were witnessed, the use of sealing-wax, and many other devices—and always with complete and undeniable success. Indeed, it were impossible for me by any use of language too strongly to state this fact.

"During this time I resided with them at the same hotels, and we often occupied the same suite of apartments. I travelled with them, in the unavoidable intimacy of travelling companionship, over thousands of miles of the widespread territory referred to, and consequently must have had every opportunity of detecting fraud, if fraud there were to be detected. But it becomes me to say that I never detected any, nor the appearance of any. When they were, to all appearance, sound asleep, some of the most marked of the manifestations have occurred. In travelling by rail, when entering a dark tunnel, I have, to a mental wish, received them in tangible and unmistakable forms; and this experience has been repeated in England. For example, upon our arrival at Liverpool, when we had taken our seats for London, immediately upon leaving the former city, amid expressions indicative of the natural anxiety of young Americans in their first observations and experiences as strangers in a strange land, on entering the tunnel near Liverpool, one of our party, I think Mr Fay, said, "I wonder if John came with us over the sea?" The question was instantly answered thus:—I was grasped by a strong hand, and so was each one of the company. At the same time that I was thus grasped, my face and hands were gently felt by seemingly human hands. I confess the evidence was so palpable and satisfactory as to distinctness of touch, responding to my wishes, that I feared some one of our party was the operator. I pleasantly charged them with it, when each solemnly protested he was the recipient of similar evidences, and had not moved, nor even desired to do so. I then desired mentally that I should be met by an evidence of such a character that it would admit of neither doubt nor denial. As we entered another tunnel I changed my position in the railroad carriage, so that no one of my party could touch me without my knowledge. In response to a mental wish I was touched, my face manipulated, and my person distinctly handled, when I knew positively that no one visible was near me. Of the satisfaction given by such an evidence I need not speak: no words can do it justice. I state the fact, and leave it to the appreciation of all who have the desire for similar evidences. I could give many other instances of force guided by invisible intelligence. On extinguishing the light in my room, I have had my chair instantly lifted and placed upon my head, with the legs upward, and the cushion resting on the top of my head. A voice—not mine, not that of anyone present—has directed me to feel the position of those present. I did so, while the chair held itself, or was held, firmly where it was placed. In distinct vocal tones I was invited to be seated, the chair being at the same time taken from my head and placed properly, that I might comply with the invitation.

"I might record a volume of such and similar manifestations. But with respect to all these evidences, expressions, or demonstrations from the invisible world, I have one remark to make; I wish it to sink deep into the minds of my readers. These are not given in response to mere curiosity, idle wish, or selfish desire. They have come when and where they were needed, and where there was a degree of good faith in the individual to use the evidence for universal good. The rule with me is, that whenever and wherever the mind is ready for an ascent in actual progress, evidences are given that transcend all our existing standards of truth and good.

CONVERSATION AND PRAYER.—Let thy conversation with men be sober and sincere; let thy devotion to God be dutiful and decent; let the one be hearty, and not haughty; let the other be humble, and not homely. So live with men as if God saw thee; so pray to God as if men heard thee.—QUARLES.

## VANQUISHED ASPIRATIONS.

I tread a path of gloom and pain,  
Yet are my bleeding feet in vain,  
The beauty of the Saint to gain.

Once only was Christ crucified,  
Once only for mankind he died,  
Though ever tempted, ever tried;

But mine the torturing cross has been  
Since first my weary eyes have seen  
That sorrow is of earth the queen.

Though foully trampled, fiercely torn,  
The pang, the burden, and the scorn,  
I gladly, bravely could have borne—

If I had helped to raise and free  
Thee, weak and wretched brother, thee,  
And fed thee from life's mystic tree.

If I had conquered strength and rest  
For thee, my dreaming, doubting breast,  
Fever of darings unconfessed.

But misery, oh! misery,  
I tell the broad, un pitying sky,  
I claim naught but the right to die.

WILLIAM MACCALL.

## "THE FLANEUR" AND THE DAVENPORTS.

Mr Edmund Yates (*the Flaneur*), went to a private seance of the Davenportes at the instigation of Dr Nichols. But we are not surprised to learn that he conducted himself in a very ungentlemanly manner, evidently prejudiced against the spiritual origin of the manifestations. He began in the *Star* insinuating suspicions against the integrity of Dr Nichols, and having begun badly, seems to have ended badly. His report of Tuesday last in the *Star* is not at all to his credit. We feel some surprise that the Davenportes should submit to further tests from such a man as Mr Yates, who seems pre-determined to write against them. Who is he, that a private seance should be given especially for him? Did Dr Nichols expect that a man who could cast slurs in the dark on his integrity, and that of the mediums, would forswear allegiance to his own interest. He believes the Brothers to be "clever conjurers," and not "sorry mountebanks," as he had before stated—this is bosh. If they are conjurers at all, they must be sorry mountebanks of the worst description. Why did not Mr Sutton, the agent of Professor Anderson, find out "the trick," and then Mr Yates might have profited from his statement, and made his hearers wise by telling them, not only that it was clever conjuring, but that it was done in *such and such a way*. The following is an admirable reply to *The Flaneur*.

(To the Editor of the "Star.")

SIR,—I have read the report of "The Flaneur" on the seance given to him and his friends to enable him to prove that the Brothers Davenport are "conjurers," "contortionists," and "sorry mountebanks." He has handsomely withdrawn the term "sorry mountebanks," but still considers them amongst the cleverest conjurers whose performances he has ever attended." I beg to say a few words respecting this conclusion.

My challenge was that he should prove that they were "conjurers;" and I submit that with the fullest opportunity he has entirely failed to do so. The party present was of his own selection. The Brothers Davenport might fairly have objected to be tied by a man engaged in giving a professed imitation of themselves. In no court of justice would the evidence of a party so interested be taken. But they consented to be tied by the two persons selected, and with small new cord brought for the purpose. If they were not well secured whose fault was it? Nearly three-quarters of an hour were consumed in the tying, which was examined by many in the audience. The cords cut cruelly into the wrists of both the young men, and blood was seen upon the wristband of one of them from the tying. There was not the possibility of confederacy. Yet "The Flaneur" would have us believe that these persons escaped from their bonds, played upon a violin and three or four other instruments at a time, and within two or three seconds were found and admitted to be as securely tied as before. This point of time is decisive. The doors were four times thrown open as quickly as possible, almost at the very instant that all the instruments were being played upon, and the brothers were in each case found to be securely tied.

In the dark seance I sat next Mr Henry Thompson, the eminent surgeon, holding his hand. While the phosphorised instruments were flying around the room, sometimes at the feet and sometimes around the heads of the persons present, every person in the room was either securely bound or firmly held. The doors were locked. There was no possibility of machinery or confederacy. Mr Fay, with his wrists bound together and to the chair, and the knots sealed, said to "The Flaneur," "Ask that my coat be removed." The request was made. Instantly Mr Fay exclaimed, "It is off!" and it came flying like a bird or something blown through the air between Mr Thompson and myself, lodging upon Mr Thompson's shoulder. A light was struck before it had fairly reached us. I handed the coat to "The Flaneur" for examination and he immediately examined the knots and his own seal on the wrists of Mr Fay, who was sitting in his shirt-sleeves. I begged him and every one to be fully satisfied on this point—namely,

that the coat had been removed intact while the wrists were firmly bound together, and no one expressed, then, a doubt. To make the matter surer if possible, Mr Fay asked "The Flaneur" to take off his own overcoat, and ask that it be put on him, Mr Fay. It is my recollection and the testimony of the lady who sat next him, that "The Flaneur" laid the coat on his own knees. The light was extinguished—a rush was heard—Mr Fay exclaimed, "It is on!"—and the light was struck at the same instant, and the coat was seen on Mr Fay, who was found bound as before, and the knot sealed; and it was not intimated at the time that he could have removed his hands from the fastenings while the three or four seconds occupied were not sufficient for the purpose if it could have been done without breaking the seal. The truth is, the removal of the one coat and the putting on the other were done with almost the rapidity of a flash of lightning. I beg attention to this question of time, both in the cabinet and the dark seance.

I submit that "The Flaneur" has not only to confess that the Davenportes are not "sorry mountebanks," but that, with both science and magic to aid him, he has entirely failed to show that there was any "conjuring" whatever. The cabinet was not only examined, but pulled in pieces, to discover machinery, in vain. No two magicians in London, bound as the Davenportes were, could free themselves in an hour, if at all—I mean bound in the same way and under the same conditions. To say that the Davenportes could escape from their bonds and replace them in the space of five or ten seconds is simply absurd. No one has pointed out the kind of legerdemain possible, or the mechanical means by which twanging guitars are made to fly around the room like swallows.

"The Flaneur" has appended to his report an affidavit, which was, I believe, made in good faith; and a newspaper paragraph which is false in all its particulars. "The Flaneur" searched the Brothers and examined their apparatus. Why quote the distant and doubtful authority of what "a Michigan paper says," when he has had the whole matter under his own investigation? There could scarcely have been a more thorough, searching inquiry made, and I have failed to see one indication, much less proof, of fraud, collusion, or imposture of any kind in the entire proceeding. There was a dispute about one of twenty or thirty knots—a question of memory. The gentleman who tied it admitted that he might have been mistaken. The marked papers under the feet were removed when they had once been examined. William Davenport refused to have his feet tied up from the floor, because the chair had no rung on which to rest them.

I appeal to every person present to say whether, had they been a jury trying the Davenportes for legerdemain, fraud, or imposture, they must not have brought in a verdict of not guilty? And I, charged with aiding imposture, claim the same verdict.

THOS. L. NICHOLS, M.D.

47, Brompton-square, Dec. 6.

We have been favoured with the following letter, addressed by Mr William Howitt to Dr. Ferguson, on the disgraceful proceedings of "The Flaneur" and his friends:—

Highgate, Dec. 5th, 1864.

MY DEAR SIR,—In thinking over the atrocious affair of the conjurers and their abettor from the *Star*, I cannot say that I am sorry you conceded their request to bind the Davenportes with the enormous quantity of small cord which they brought with them, because it demonstrated your patience and fairness, and their ferocious cruelty; but I must say, in the judgment of every honourable man, you are totally justified in refusing any proposition, of any kind, from the conjurers or their newspaper patrons until they have accepted the public challenge of Mr Palmer. That stands, and must stand, an impassable bar to any attempts of the conjurers on your further good nature. You would have been perfectly warranted, when you did concede to the proposal of Mr Yates, that Sutton and his chum should bind the Brothers, in saying—"Yes, on one condition: that as soon as the brothers come out of the cabinet, the experiment having succeeded, the two conjurers shall step into the cabinet, and be bound with their own cords by us." Of course, they would not have accepted the condition, and their impudent proposal would have fallen to the ground.

For my part, I never was so much ashamed of the conduct of the journalists of this metropolis—of the men who assume to direct, enlighten, and represent public opinion on all subjects of literature, philosophy, morals and manners, as in their treatment of the Davenportes. On the one side, and that the side on which we had a right to look for calm patience and gentlemanly behaviour, we have proceedings such as we could only have imagined in the King of the Cannibal Islands and his savages; on the other a most admirable patience and gentleness under insult and injury. The scene on Saturday evening of one of the brothers showing his bloody wrists, cut by the sharp cords and diabolical binding of the conjurers, an emissary of the so-called liberal press proposing and approving such cruelty, is to me more like a thing enacted at the court of the brutal King of Dahomey, than in the capital of the so-called Christian country which boasts of being at the head of civilisation, and of its perfect enjoyment of the liberty of conscience, of opinion, of person, and of speech.

I suppose that you, my dear sir, in coming hither as the introducer of the Brothers, thought that you were coming at least to a civilised, if not a very Christian country; that in—

"The inviolate island of the brave and free,"

you would be treated as brave and free men usually treat each other. I blush to know myself an Englishman and to see how empty are our boasts, how low we really lie in the scale of true and generous manhood; how much you have been deceived in us.

But now, having given to the press and the conjurers every opportunity of testing the Brothers, I trust you will make a public announcement that you will entertain no further proposals from the conjurers, or any of their abettors, until Mr Palmer's public challenge has been complied with. It is the opinion of all whom

I have heard express an opinion, an insult to the Davenports whose claims to spiritual agency have been tested for eleven years over all North America, and now, in the most complete manner, before all London, proved to be unquestionable, to be brought into any kind of contact or competition with mere conjurors.

I remain, my dear sir,

Yours faithfully,

To Rev J. B. Ferguson.

WILLIAM HOWITT.

#### TO CORRESPONDENTS.

Notice—A second illustration of the Brothers Davenport in their Cabinet will be given in our next.

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